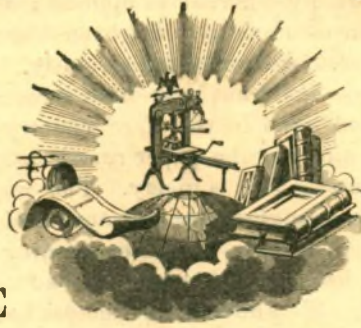


LIGHT IN THE WEST.



"LET THERE

BE LIGHT."

VOL. VI.

ST. LOUIS, MO., JULY 3, 1886.

NO. 13.

NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

WEEKLY

publication. The advance subscription price will not be changed until September first.

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Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

PROMISES are good: performances are better.

CONUNDRUM: Does the center of a circle in motion revolve?

As we make our to-day, so may we expect our to-morrow to be.

ENDLESS space and endless time are two things which we know to be true, yet cannot comprehend.

SOME teachers make the learner feel as though he would rather remain in ignorance than to be taught of them.

To get clear down on to the animal plane, eat pork, chew tobacco, and drink whiskey. If this don't do it nothing will.

Why don't we spell words as they sound; and not go all round Robin Hood's barn with our "oughs"?

In order to be somebody's abject slave, get into his debt. Then crouch and cringe to him like any other slave.

LABOR always receives its own reward. This law is immutable. Then let each one ask himself, what am I doing? What may I expect?

MAKE allowance for defective organizations, education and surroundings in others; or, in other words, have charity for your fellow men.

"THE greatest friend to truth is time; her greatest enemy, prejudice; and her constant companion is humility."—Colton. What a world of truth in these assertions.

WHENEVER one feels proud and self sufficient, let him look up and see how many there are above him: when depressed and thinking his lot unbearable, he should look down and behold the number in a worse condition than himself.

THE rich have not the wants of the poor, and it may hardly be expected that they can realize their needs; but they can bend down their souls, and listen to their prayers, which will open up to them a whole field of want, where they can exercise their benevolence and bestow their charity.

Poor health is largely our own fault. We eat unwholesome food at unseasonable hours, wear unsuitable clothing; we sit in a draft and then complain of taking cold; we eat steaming hot victuals, followed by ice cream; and instead of drinking our ice water or other cold substances slowly, we gulp it down as if we were running

a race; and a race it is, sometimes,—with the undertaker and friends to the cemetery.

BAVARIA'S DEAD KING.

Many persons, and particularly those in the far west of this country, are apt to speak disparagingly of the poor, disinherited Indian, who has been driven from river to lake, and lake to river, from mountain barrier to mountain barrier, until he has reached the setting sun, and still the cry is, "Move on, move on"; and not a few are heartless and uncharitable enough to say, "There is only one good Indian, and that is a dead one."

But if that were true, or just, to say of any one, how much more true would it be to say it not only of the dead King of Bavaria, but of all kings whomsoever; for they are not only usurpers, but as the history of the world too plainly shows, they have with few exceptions, played the role of tyrant and human butcher through all the ages, and the earlier written histories point to a time when they caused the blood of their vassals and slaves to flow like water, and for the most trivial pretext, or, all too often, for none at all.

Oh, that the law, that "might makes right" should ever have prevailed; how much it must answer for, and those who have committed crimes in its name.

But for the progress of the age, and the interposition of another lunatic, who aspired to power, the order, or edict, of the suicide king, that all his cabinet should be "put to death" might have been carried into effect, and all because they sought to depose an insane usurper of the people's rights and prerogatives. And now nearly all Europe goes into mourning, because a lunatic has committed the most praiseworthy act of his life,—that of riding the people of his vagaries and usurpation; and the tyrants of Europe are blatant, and are profuse with their tears, that the noble

house of the Bavarian kings has met with a *visitation of providence*, when in this case, and many others, now existing, worse than this, it should have been a hempen rope; or perhaps what would have been better, to have shown them out of the country, as France is doing with the uneasy and unruly relics of the effete dynasties of that country. Belief in the divine right of kings has well nigh departed; and it might be well to look into the supposed divine right of the Hebrew and pagan gods, as to their right to play with the destinies of the human race, for time and for eternity.

Our government is not by any means perfect; but we have the right to make it so, whenever we reach the moral altitude to frame it, and live up to it. The people may commit crimes, but not until they are goaded on to them,—they have been long suffering with tyrants and oppressors. We find the Queen of England lauded because she has had a peaceful reign,—and why shouldn't she? She has had it all her own way; she and her children are simply paupers on the public treasury, and her right of succession only makes it the greater and more long continued crime. Just so much longer has the public been kept out of their rights while the robbers have been in possession.

But the day is coming when institutions of learning, and the poor and unfortunate will be the particular care of the government, rather than to pamper the rich, and support an effete lot of beggars, called aristocracy. Justice, oh God, when will justice be done,—the "blood of Abel cries from the ground."

PROGRESS.

It has now been six months since *LIGHT IN THE WEST* in its present form commenced its work. During this time events of considerable importance to the paper have transpired, but it has kept steadily on in its course. Not one time has it been late in coming out to the readers. We have succeeded in giving them thoughts, fresh from the pens of those who have had experience and spent much time in the study of Spiritualism. As to mechanical construction we have tried to put up a journal that would commend itself to the eye, and be worthy a place in any reading room or parlor, while the subjects are discussed with a design to interest every one, to build up rather than tear down. If Spiritualism is half what we claim for it, it is able to furnish its own material for the construction of its temple. It has been

our purpose to be liberal in admitting discussions, and in publishing views of persons widely different in opinion; and as yet our columns have not been disgraced, slandered or scandalized seriously. Such a course could not have been successfully pursued even in this free country fifty years ago, and the paper remain as much of a success as it is to-day. The way before us seems brighter and more encouraging than at first. It is even opening up a much broader field than we had anticipated. We know of no Success but that which must overcome difficulties. We know of no Reward but that which is obtained through labor. So we go forward, hoping for much, demanding but little, and begging none.

We have been urged to become a weekly. In the last issue we intimated this and that likely we would. We have decided to do so. Now friends—and in this word we include all who love the cause and who wish *LIGHT IN THE WEST* to succeed,—we ask you to come forward with your support. By support, we do not mean *only* the Dollar, for every one knows that is necessary, but we want your spiritual sympathy extended to us, and not only to us personally, but by communications through the paper—our medium—to the brotherhood of souls, for whom it is our purpose to furnish spiritual food. If you are working in the cause for which you wish us all to think you are praying, let us kindly ask you, if this is not a paper through which you can do much good? If it is, will you do it?

To the readers we have to say that our columns being open to writers who think differently, and perhaps radically different, on important matters, they must not expect every paper, nor, indeed, every article in any one paper to suit their views. Try the opinions of all, and retain only such parts as your intelligence assures you are right.

CAPITAL PUNISHMENT.

It has been thought best by all civilized nations to hang, guillotine, or otherwise take the life of murderers, as it was thought by that means they were got rid of for all time thereafter. But there never was a greater mistake: the culprit wakes in the next state of existence just where he left off here, with all his passions and prejudices only intensified by the judicial murder that has been committed. And finding that he is at liberty to roam the world over, though invisible to mortal eye,

and with more subtle power than when in the body, he is ready to wreak his vengeance not only on those individuals who he may imagine has done him a wrong, but on the whole community, with every opportunity that offers. And while many may think this an awful state of things, which cannot or should not be, still, *it does exist*, right here among us, though we are not cognizant of it, through our physical senses.

The law making it possible for one mind to influence another is universal. It is like all other laws, open to all,—the good and the bad, as we call them. Now if this is true, as we have been informed it is, by hundreds of returning spirits, how much better would it be to keep that class of offenders against the law of the land, and to reform them here, rather than launch them over onto the other side, where they are even harder to reach than here.

Would it not be far better to hold them here, and arrange our institutions in such a manner that they would act as reformatories, instead of making the criminals generally worse, by the treatment given them, and the associates among whom they are thrown?

And in order to offer an incentive for good conduct and reformation there should be held out some ray of hope,—some chance of escape, from that life-long gloom of prison life; and for this purpose a commission should be appointed in each state, which should examine into the conduct, and as far as practicable, the condition of the mind of the condemned murderer. And he who was believed to be penitent, and showed by his conduct while incarcerated that he was repentant, should be liberated on the "ticket of leave" principle. If thought best, a mark could be put on his person in some hidden place, by which if he failed to demean himself as a good citizen, he could under any and all circumstances be identified, and sent back by the commission, under the old verdict without further trial.

By this means there would be an opportunity for reform, instead of sending the worst elements over into the world of spirits, where they are capable of doing infinitely more harm.

Every sphere should take care of its own undeveloped ones, or criminals, for there is the proper place for growth out of the low conditions of that sphere. And when we commit a judicial murder, by hanging culprits, we only deprive them of the body; they are here with us, on the earth

plane, just the same, being unable to rise above it.

How long will people continue to think of the future and its locality, as far off on the confines of space. There is no limit to the habitation of spirit, only its development. An undeveloped spirit can reach the higher spheres, only through the law of progress and development, and consequently has to remain right here among those of its class. Thus there is no crowding or inharmony in the higher spheres; and no one can complain of injustice, as their condition is exactly of their own making; but the way "upward and onward" is always before them.

When some such course as the above is pursued with the erring of every class, we will cease to perpetuate criminals, and the fountain of crime will, to a great extent, cease to flow.

The fabled Phoenix is not all a myth. Man rises from his ashes, and no matter what his so-called death, he is still a man, and with every change has added powers for good or evil. And as good is omnipotent, and the evil transient, the good must prevail and the evil flee away; for light is more powerful than darkness, both in mind and matter, and must prevail. Then let us hasten to learn the laws of life, and work in unison with them: in that way we may become co-workers with God in the elevation of the race, which should be the highest aspiration of every living soul. B.

SPIRIT POWER.

Editorial from spirit friends, June 19, 1887.

If the progress of Spiritualism depended on mankind alone, the movement would die out for the want of knowledge, as until man's spiritual nature was developed sufficiently to receive this truth, all beyond the grave was doubt and uncertainty. But now that the subtle powers and many phases of electricity are being investigated by man, and being called into requisition for many purposes of an earthly nature, the immortal spirits, whose very nature is electric, have no difficulty on their part in influencing minds, instilling ideas, and assisting in the further development of this and other latent forces, as yet imperfectly known. All the difficulty lies with man's failure to recognize the truth, that the thoughts freed from the body continue the same pursuits as on earth. If therefore, the spirit in man is devoted to intellectual pursuits, those freed spirits following out the same thoughts are attracted to such, and unseen, unfelt, unacknowledged, instil

and sometimes throw in ideas which result in important inventions for the benefit of mankind on earth. Such being the case, there is no difficulty in using the same power to control a pencil and give our certain knowledge of the future destiny of man. This is no speculative theory, or imagination; here all is reality, firm, abiding, not changing and passing away like the shadowy things of earth.

Here, then, we call on our fellow creatures to study our teachings, simple and plain as they are, and so imbibe the spirit of them, that they may be engrafted in the soul and become a part of the inner nature, connecting the aspirations, hopes and wishes with the same thoughts in spirit life; thus harmonizing with the holy and pure,—partially foretasting the calm contentment which belongs only to the state of a conscience void of offence. It must be remembered our teachings are limited to man's understanding: it would be useless to expatiate on a state unknown to mortals. All things in their right season,—the journey of earth life must first be so passed through that the end may bring,—what; happiness or remorse? The spirit escaped from the thralldom of flesh and blood alone can answer.

DOES GOD UNDERSTAND ENGLISH?

In all Catholic churches, and in the synagogues, where the congregation are English speaking people, the services are conducted largely in Latin or Hebrew; and as these languages are utterly unintelligible to the worshipers, they must be intended for God alone to hear. From this we might infer that God either does not understand English, or that there is something to be said to Him which it is not best, right, or proper, for the congregation, for whom the priest is supposed to put up the petition, to hear.

But there may be still another reason for this, and it is probably the true one, viz, to keep the masses in the dark, making them think there is something mysterious, something beyond their reach, in approaching God.

Now, who shall say how far off God is,—or how near. Certainly He is no respecter of persons, and His ear is said to be open to the cry of every one. In other words, God senses all that takes place in matter through matter, as does the spirit, when it comes in contact with, or controls the medium through whom it manifests itself.

Then why all this hidden—this mysteri-

ous approach to God. It certainly must be for the purpose of making it appear necessary to keep a class of intermediates—of paid beneficiaries, for whom there is no need, but who have fastened themselves on humanity as the parasite does on certain animals.

Away with priests and dogmas; let us have a religion pure and simple—a religion for and of humanity, in which every man can be his own priest, and let nature and experience be his teacher and guide. When we have this, every priest and preacher will have to be his own purveyor; and the world will be rid of a class of persons who have lived at its expense, these many generations.

Oh Christianity, thou hast much to answer for! Thou hast followed in the wake of sun, serpent and idol worship, and hast added to these new terrors, new fetters for the living, and continued to torture them when dead. Any and all other beliefs have been more lenient than thou; for they have permitted the dead to rest in peace, while thou hast cast them into an endless hell, there to languish forever.

It is high time that Christ should come again, to tear the mask from the religions taught in his name; for instead of bringing "peace and good will to man," it has brought persecution and the sword upon earth, and everlasting fire after death, causing millions upon millions to go through life with their heads bowed down as culprits, for sins supposed to have been committed by their first parents, as well as for other priest-craft delusions.

And the God of love and beneficence who has willed and wished only good for His children, ever since their creation, has been held up to man as "a consuming fire;" as "angry every day;" as condemning the race before they were born; as punishing the "innocent for the guilty,"—and a thousand other things, only the conceptions of disordered brains. Oh, credulous, bigoted, superstitious man! How long will ye remain the puppets of—

"Blind leaders or designing knaves,
Who steal your purse, and make you slaves."

COME UP HIGHER.

The Creator, instead of making the world in six days, as reported in the book of Genesis, chose to fashion it by degrees, or by development; and while many may think it degrading man to have come up through all the grades of animality to his present standpoint, we think it is much more to his credit than to have fallen from his high estate, as pictured in the bible, and

to have to crawl back into favor with God through vicarious atonement, or the death of an innocent person for a guilty race.

No, man never fell, but has been climbing the steep of time, and gaining experience after experience, storing it up and transmitting it from generation to generation. And while his body was through the long lapse of ages, being made to stand erect, making stride after stride toward its present altitude, the mind was passing through all the grades of worship, from of wood and stone, to the sacrifice of animals and finally human beings to appease a God they never saw, and indeed never heard from, only through the works of His creation.

Now it is time to take a step higher, and throw off all the blind superstitions of the past, all the dogmas of mythology or theology, and deal with spirit as we find it. Let us test all things, and adopt that which is true and good, and susceptible of proof.

The God of this universe is so infinitely beyond the comprehension of man in his present stage of development, that we can have no tangible idea of such a Being. Nor has God ever shown Himself to man, except through his works, and any and all beings that may have presented themselves to man have been once human, like himself, on some other planet.

Now we know there are spiritual intelligences that do communicate with earth; then let us examine into the *modus operandi* of their communicating, and give them all the helps we can to arrive at the true condition of things in the beyond: Let us cast aside every prejudice, and while we examine carefully every point of evidence, not place unreasonable obstacles in the way of arriving at the truth.

If we live hereafter, let us know it from first hands, and not take the say so of an old, effete theology of the dark years. If God or spirits or angels talked to those far beneath us in intellect and development, why should they not talk to us? It is no use to say the book of inspiration is closed or sealed, there is as much need of inspiration to-day as there ever was, to clear up that which is claimed to be inspired.

Now, let reason have its sway; let us get all the light we can, from any source that offers any probable success; let it be from a grain of sand, from the heavenly bodies, physical or spiritual — anything to know the exact truth, or as near it as we can get.

It is a matter that interests all human-

ity; then let us not condemn the way some take of arriving at it, because it does not suit our preconceived notions; but rather let us accept truth wherever we find it, and let the old go, as unfit to hold the intelligence of the age in which we live. Let us come up higher, for light and truth are ever beyond.

For Light in the West.

MATERIALISM.

BY PROFESSOR HENRY KIDDLE.

Materialism must always seem to the spiritually-minded a sad "eclipse of faith." By faith I mean that light of the spirit which ought to shine in the inner nature of every man and much more of every woman. A belief in the negations of Materialism may not, indeed, imply spiritual death; but it certainly does indicate spiritual blindness. In man, with his extremely sensuous nature, reasoning as he does exclusively from his outward perceptions, and being constantly under the sway of earthly desires and propensities, the Materialistic delusion does not seem so great an anomaly; but in woman, living as she does so much more in the realm of emotion, sentiment, and intuition, this eclipse of the light of the spirit is almost a monstrosity.

To a mind thus—I will not say constituted but—perverted, there is no God but matter, to which evolution, alleged to be "continuous through all time," is the potent work master that produces from it all the wonderful forms and organisms that what we call Nature presents to our view. For the religious, theistic, or Christian creed, the modern Materialist has substituted—

"I believe in the Chaotic Nebula, self-existent Evolver of heaven and earth—in the disunion of saints—the dispersion of the body, and in Death Everlasting. Amen."

This substitution is the greatest triumph of nineteenth century science as the disciples of modern materialism and the adorers of Evolution seem to think.

A female materialist who endeavors to extinguish the LIGHT IN THE WEST by the carbonic acid gas of materialistic evolution alleges that "nothing but matter with its powers and potencies is eternal." How very marvelous that one who knows that there is no life for man or woman beyond the brief earthly existence should also know that anything is, or is not, eternal. In one of those humorous anecdotes which have been handed down to us from the witty Greek writer, Hierocles, we read that a certain *scholasticos* (simpleton) having been told that a crow commonly lives

a hundred years, procured one with the intention to satisfy himself as to the truth of the statement by personal observation. It would be absurd to suggest to the philosophic lady to whom reference is here made this method of verifying her statement as to the eternity of matter, as she is sure she has no interest in eternity; and it is scarcely possible to conceive how otherwise a person scientific *par excellence* could verify that audacious asseveration.

"The general doom," she asserts, "is death." The "fragrant rose," the "tiny blade of grass," the "tall pine and sturdy oak," the "ephemeral insect and the noble horse" must "die and be no more;" and then she asks, in triumphant logic, "shall man, only a little higher in the scale of being find himself exempt from the general doom?" How diversely do different minds view the same things! Thus the poet Beattie says:—

"Shall I be left forgotten in the dust,
When Fate, relenting lets the flower revive?
Shall Nature's voice, to man alone unjust,
Bid him, though doomed to perish, hope to live?
Is it for this fair virtue oft must strive
With disappointment, penury, and pain?
No: Heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright this th' eternal year of Love's triumphant reign."

These lines were written in the last century; but their author, who also wrote the famous "Essay on Truth," was a philosophic thinker, and not a mere dreaming poet. If we reason from analogy, we must at least observe the analogous objects correctly. Certainly, there are more analogies in nature that support the gospel of immortality than those that seem to give support to the gospel of annihilation. Instead of concluding, with this female Epicurean, that the destiny of every thing in the universe is death without resurrection, we rather say with Young—

"All to refflourish fades;
As in a wheel, all sink to reascend—
Emblems of man, who passes, not expires."

In the light of that which Modern Spiritualism has revealed, and which has been accepted by some of the best minds of this age, it is really a phenomenon to find a person claiming to be intelligent, and yet making the following assertions:—

"We are born of earth, and by evolution are adapted to our environment. That we might have been still better formed for happiness has nothing to do with what is. Eternal or unmixed happiness is an impossibility. Perfect contentment is unattainable and undesirable; for to wish for nothing would be stultification. Eternal progression is also impossible; for retrogression must come. Eternal life is impossible, for death

is just as natural as life, and just as certain. All we can do is to make the most and the best of man to day, and build for the future of our race as we see that future shadowed forth in earth life."

Here we have a series of allegations that boldly contradict not only the most thoroughly established facts of modern revolution, but the conviction of the greatest minds of every age. Froude asks, "What better test of truth have we than the ablest men's acceptance of it?" And very many such minds—the representatives of all the various departments of knowledge and culture—after a careful and prolonged examination of the truth of Spiritualism, have fully accepted them, and generally in spite of previous prejudice or adverse convictions.

Science, with all its boasted victories—and we admit them and rejoice over them—has approached no nearer a solution of the great mystery of life than the ancient thinkers and explorers. It is safe to say that no physical research will ever be able to solve it. All the decay and dissolution we observe in nature are only of external forms and organisms used for the expression of entities that are superior to the matter that temporarily clothes them. That material clothing may, indeed, be the result of evolution, but the capacity to evolve,—its origin, its mode of operation, and its end—forever elude discovery.

There is no evidence of any actual retrogression in nature. Dissolution there is, but it is only change, which is an element of progress. Is not evolution always from lower to higher organisms? Do the higher ever, by a reversed process, pass back to the lower? Does science assert that the human organism has ever been known to descend backward, by successive steps, to the protoplasm, its alleged source? Why, then, is it so positively asserted that "retrogression must come?"

Moreover can it be said that evolution ends in the human organism as we see it? May it not pass onward to higher stages of improvement or perfection, until it produces an organism fit to be the receptacle and instrument of a much higher spiritual being than has yet descended into matter upon this globe? Suppose the earth, or the solar system, to have completed its *æon* of duration, and then to be dissolved, that dissolution implies not absolute death or destruction, but only a passing to higher conditions in the great evolutionary process by which one temporary form of combination gives place to another.

The scientific evolutionist has never

even hypothesized the origin of consciousness or shown in the evolutionary scale the link that connects the self-conscious being with the nonconscious, or traced instinct passing into reason. The terms *mind* and *matter* stand for totally distinct conceptions and indicate two classes of phenomena, separated by a chasm that physical science can never bridge.

It is due to the mental sterility of materialism that a person, looking at nature through the darkened medium of a perverted understanding, sees all things shrouded in gloom, and exclaims: There is nothing but death in the universe—this universe which knows neither Author nor Ruler; which called itself into being without any purpose, and as senselessly rushes back again to primal nothingness.

All this, to use the words of Sir C. Wolseley, is only "the rabble of atheistical, epicurean notions which have been so often routed, and have fled before the world, but are now faced about, and afresh recruited, to assault the present generation."

Fortunately, this age, with its great psychical wave, presents the worst possible soil for the poisonous seeds of pessimism, materialism, and atheism (often miscalled Liberalism) to germinate in.

In the middle of the last century, the wise and far-seeing Franklin said, speaking of the present life and so called death:

"This is rather an embryo state, a preparation for living. A man is not completely born until he be dead. *We are spirits*. That bodies should be let us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, it is equally kind that a way is provided by which we may get rid of them. *Death is that way*."

Thus was the great and good Franklin a Spiritualist even in 1756.

PRAYER

Inspirational;—transcribed for Light in the West.

The idea of there being no Supreme Being to whom our gratitude can return thanks, or our wishes rise in prayer, is a consequence of finite minds endeavoring to search into subjects far beyond their comprehension. Not preceiving the true lesson offered them, their minds become bewildered, and they are lost in the confusion of fancied theories, depriving themselves of the happiness that a reverential trust in the wisdom and power of the Great Source of all being, whose laws guide and control all nature, whether spiritual or material, whom we rejoice to call our Heavenly Father, causes to dwell in the minds of those whose reason, checked

by humility, looks upward,—above mortal ken, for guidance and support. Prayer can never cause the laws of nature to be suspended, but when the aspirations of the mind are elevated, desiring an increase of spiritual gifts, assistance will be given to mortals to cheer, to console in the trials incident to humanity. This assistance, often scorned in prosperity, can be estimated at its true value when affliction has done its work of purifying the mind by substituting humility in the place of haughty, supercilious imaginings. True prayer links the thoughts of man with the thoughts freed from the material; and the fruits of such intercourse will be love, joy, peace, and the delight of endeavoring to increase the happiness of others. Sad, indeed, is the case of those who cannot look up with confidence depending on the love of that Almighty Being, whose laws obeyed secure the happiness of all living creatures, whether in or out of the material body.

Thoughts of an individual spirit, caused by the foregoing remarks:

I wish to say that my experience has taught me the value of prayer. True prayer is always a sincere wish, an earnest aspiration, accompanied by endeavors to attain the desired result; could any sensible being expect that praying alone could secure the object wished for? No; the idea we would wish to inculcate is, that the prayer of a mortal will be known by his actions. Does any one pray to be delivered from a bad habit to which he has yielded till it overpowers him, he must labor earnestly in addition to his prayer; for without his own earnest struggles prayer will not relieve him. Does one wish to succeed in any undertaking, his endeavors will show the earnestness of his prayers or wishes. There are many who dispise the prayers that appeal to higher powers for assistance; they are not aware that every earnest wish is a prayer. The selfish man wishes for his own aggrandizement. He uses every endeavor, he succeeds; but is he blessed? His spirit is poor, and blind, and naked, and so he finds it when the mortal body is dropped. Let all remember that earnest wishes are prayers, and guard well your wishes; for as they are elevated or debased such will be your introduction into spirit life. I was known in earth life as James Barlow, minister, Wis. Sept. 20, '84.

The following thoughts were communicated June 30, 1883:

My friend, I promised to give my opin-

ion on this subject and this is the fulfillment of that promise. I cared nothing about this knowledge when in earth life; it did not appear necessary for the bustling, active denizens of earth. The future was too uncertain to occupy the thoughts, for how could we reason on what was entirely unknown. In looking forward to death I simply looked for relief from a diseased body, without fear and without anticipations of any kind. My astonishment and delight at the sounds and sights of the spirit world must be experienced to be understood. At first I thought the mystery of dreaming would explain all, but when the reality was become tangible to me, I found myself a changed being. My ignorance was painful; the truth could not be perceived, but in trying to recollect my past life conscience cleared me of willful wrong doing, and gradually confusion became order. My thoughts opened to receive the blessings prepared by the great All Father for His helpless yet trusting children. The importance of this knowledge of the future cannot be over estimated. All events, all circumstances of earth studied in the light of futurity assume another aspect; there is the uncertainty, here the finality. The teaching of those spirits who devote their thoughts to the elevation of mankind should be studied as the Bible has been, as a guide to the uncertain wandering steps of spirits while encased in mortal form. A belief that spirits can and do communicate their thoughts to mortals must prove an inestimable blessing to those who possess it; to them the portal of death is the glorious opening into the true life, the restoration of friends once lost to sight, but now blessed and blessing by the powers acquired in this state of existence,—powers we never dreamed of, nor can any flights of imagination give any idea of the glory, the sublimity, the enrapturing happiness, which awaits the conscientious, enlightened spirits, when having reached the haven of their hopes, they can only exclaim: Glory to our heavenly Father, from whom all blessings flow, forever and ever. Oh! my fellow creatures, attend to these truths,—believe and obey.

ALEXANDER H. STEPHENS, of Georgia.

A SPIRIT WARNING.

Editor Light in the West:

I send you the following for publication. Dr. R.—, of W—, called on me at my office this morning and in course of conversation, remarked that once he believed his life had been saved through the warning voice of a spirit.

As he is not a professed Spiritualist, and being a gentleman of high literary as well as medical and surgical attainments, I asked him to reduce the same to writing, with which request he willingly complied. I append a transcribed copy:

"In 1872 I was about to take a train from Goshen Indiana to Elkhart a station on the L. S. & M. S. Ry, ten miles west of Goshen. Before starting I lighted a cigar (being an inveterate smoker) intending to take the smoking car. On leaving the store for the depot a voice unknown to me, called my name; I stopped, but could see no one, so started on. Again I heard the same voice, but upon investigation no one was to be seen. Once more, I started for the car when a voice said *Stop*. I did so, and by this time the train had left the station, and I went back to the store. The train ran out about one mile and met with an accident, which took the life of every man in the smoking car. I said nothing about this to any one, but in the evening a friend of mine, Mr. Gore, asked me why I did not take the train saying that at that time he was in the shop several squares away, and he heard the same voice of warning; he claiming to be a spiritual medium, and in communication with the same spirit who warned me of the coming danger. But fearing he might be misleading me, I made inquiry of the other workmen of whom he was foreman, and all averred he was in the shop at that time, which left no farther doubt in my mind of the truthfulness of his statements."

B. D. EVANS M. D.

Williamstown, Ohio.

THE JEWS.

Editor Light in the West:

I see in your issue of June 15th an article on Judaism vs. Christianity, signed B., which has the right ring in it and calls for more on the same subject. It has always seemed strange and ungrateful to me to read of the persecution of the Jews by Christians who claim the Jewish Bible as a sacred revelation of the God that both accept and worship and who, according to the christian teaching, was the father of Jesus and brought him into this world through the Jewish temple and the precepts in that temple, and when they were His chosen people whom He selected for all the nations of the earth and guided, and over whom He had placed rulers of His own selection and sent prophets to guide them, instruct them, and interpret His word to them.

If Christianity is true there certainly never was a more important event in this world than the crucifixion of Jesus, and none but the chosen people of the christian God and the Father of Jesus could have performed it in the line of holy sacrifice. It seems to me that Christians ought to be more grateful for the crucifixion and ought to hold the Jews in the highest estimation for thus giving them a Saviour and saving blood.

So far I have only been reviewing this from a christian side of the subject. Now let us

turn to the Jewish side. They deny all knowledge of such a wonderful person and the miraculous events related in christian literature. There is a very accurate and very reliable history of these times,—in fact, two of them. Philo and Josephus made no mention in either except the interpolated passage in Josephus acknowledged a fraud by the best christian writers. King Herod who the New Testament says ordered the young children killed, in order to kill Jesus and from which he is said to have miraculously escaped, died four years before the date of the christian era, when our churches, by Roman Catholic authority, say Jesus was born. He was the last King Herod, and no such cruel order was recorded by any historian and could not have been given or accepted. The Jews were at the time of the said crucifixion heretics and blasphemers to the Roman government and religion which was over them at the time, and of course could never have got permission from a Roman government to execute anyone for heresy or blasphemy, when the government itself was such to them and they to it. Then again there is no Roman record of such a cruel act and yet the Romans kept good records in those times and countries over which they appointed rulers.

As there is neither Jewish nor Roman history of such crucifixion it may be well to question the history we do have and also to question the origin of the person with such remarkable powers, since the Jewish temple had no record of such wonderful birth, or virginity among the priests in the temple, which they certainly would have kept as sacred if their God had thus manifested his will in his own temple among his own priests. We have no original scripts and do not know that Matthew ever wrote a word; but the gospel according to Matthew, written over one hundred years after the date of our era, and the supposed birth of Jesus, says he was a descendant of David through Joseph, who was not his father according to our churches, and this writer gives the line of descent, *i. e.*, Luke's gospel story written by no one knows who, but near the same date as Matthew's, commits the same error of genealogy and gives an entirely different time of descent, not agreeing in names or number, but going to prove Jesus was the son of Joseph and not, as the churches teach, of Jehovah. Similar discrepancies occur in records of the crucifixion and resurrection, and in the wonderful miracles, only one of which is told by all four gospels and that one not alike by them,—the one of feeding the multitude. I do not see how we are to establish any of these facts without Jewish or Roman history and by records written a century after.

WARREN CHASE.

WHAT WAS IN THE BIBLE.

"You attend Sunday school, do you," inquired the Rev. Mr. Smith of Nellie. "Then you must know a great deal about the bible. Now tell us

something nice that's in the bible here, can you?"

"Yeth, thir; Sis hath thome dried leaves in it, a pieth of Aunt Jane's weddin' dreth a pieth of my dreth when I was a baby, thome hair and Sis's fellow's picture—*Wheeling Register*

MATERIALIZATION UNDER TEST CONDITIONS.

To the Editor of Light in the West:

The incident I relate is of itself unimportant, but it enables me to state a late experience in materialization under perfect test conditions; so with this apology I will proceed. I happened into the *Banner of Light* book-store, which is quite a daily thing for me to do, and have a pleasant and profitable chat with the people I usually meet there. At the time of which I am speaking there were quite a number present, and among them were one or two of those that the late Bro. Hazard would call "fraud-hunting" Spiritualists and whom he said had no business at seances. I do not agree with the departed veteran on that point, for the discovery and proscription of fraud is a good thing to do. I must own, however, that the best seances that I have attended were those where this objectionable element was not present. We all, in one sense, are fraud-hunters but I refer now to those who are so steadily looking for fraud that they are blind to facts; and if they do not detect deception, they consider it fraud just the same, only they themselves not smart enough to find it out.

It is pretty well known by my pen-work that I have many times and in many ways thoroughly tested Mrs. Fairchild's materializations, and pronounced her a genuine medium. I have had absolute proof of human looking forms being produced that were actual spirit manifestations, as they claimed to be, and could be nothing else.

Doctor A. S. Hayward, one of the coterie to which I referred as meeting at the *Banner* store said to me, (and Dr. Shelhamer looking at me with a pleasant but rather cynical look) "What do you think now of Mrs. Fairchild?" "I think her a medium of the first class." "Have you been to examine the room she left?" asked the doctor. "Certainly," said I, "and the statements and insinuations of you 'prowlers around her diggings' are wholly without foundation not a word of truth in them, and the remarks said to have been made by the disappointed landlady, who had suddenly lost a good tenant,—she now denies, or says were misunderstood. I would say this even if I had not been there since her departure, for I had the privilege of testing her in any way I wished, and did so thoroughly. I know what I am talking about and I know both the scientific and the dictionary definition of demonstration."

I was glad to have this opportunity of saying what I did to those people and in the presence, also, of the sceptical clerks of this well known establishment, where this medium is not popular, hoping that what I said might

reach the ears of those in the editorial department, which has not been just to this lady, and has refused her advertisement, as if she were a fraud. However, I am glad to say Mrs. Fairchild is no "under dog" asking compassion, for many of the best Spiritualists in this city attend her seances and have had evidence of the genuineness of her manifestations: and her seances are so full, that I think the injustice of which I have spoken has been a benefit to her, and not an injury. I related to this coterie the late experience of which I have spoken and I think it will bear printing and be interesting to Spiritualists generally, so this colloquy can stand as its introduction.

On Mrs. Fairchild's return and her establishment in a new place, in East Chester park, where for a week or two past she has been giving seances, all of which have been satisfactory, it appeared to me that she had better have a test seance, for her own good. I did not need it, for I had been satisfied; but I thought it would be a benefit to her. This was just after the *Religio* had printed Dean Clark's article reflecting upon her as a medium. He had never attended one of her seances, but attended the empty apartment after she had left and enlarged upon his inferences and his wishes. Mrs. Fairchild approved of my suggestion and now it seems to me a brief statement of it will not only benefit the medium but this disturbing phase of materialization as well, by proving it to be a fact; for that is what we all want to be sure of.

Mrs. Fairchild's parlor in which she gives her seances is a pleasant carpeted room. The furniture in it consists of chairs only except a small cabinet organ where Prof. Longley furnishes the music for the seances. The room is forty or forty-five feet long and about twelve feet wide. In one side are two mantle pieces with closed grates; on the other side are two doors, both opening into the hall and locked when a circle is formed,—we need say no more about them as they are in sight of all present. At the rear end of the room are two doors, opening into the back parlor, which as yet is empty. These two doors are locked during a seance, some one in the circle attending to it and keeping the keys. Of course there might be duplicate keys but when requested there is no objection to leaving them in the doors. These two doors are not visible to the persons in the circle because they are behind the cabinet. We call it a cabinet from custom,—it is simply an enclosure consisting of four sticks, their ends resting on the carpeted floor, covered on the top and front sides, with a grey cloth, hanging over them loosely, making a rectangular enclosure, about five feet by four. This stands about in the center of the rear half of the parlor about four or five feet from the end of the room. One can walk and see all around it, and all its sides are exposed and thus disconnected from the houses. So there is no chance for trap doors or clap-trap.

The circle on this special occasion was composed of about forty persons seated in horse-

shoe form: and extending from near one corner of this cabinet down the side and round the front end of the room, then up the mantled side to Prof. Longley's organ, which reached up to near the other front corner of the cabinet.

As I have said, the suggestion of test conditions pleased her and though one cannot be expected to thus accommodate every body and on every occasion, I am sure she would have submitted to any request of mine. Let the reader follow me now closely, and see if the test was not as absolutely perfect as could possibly be. Two gentlemen present, who want the truth as well as I do, and myself went behind the cabinet. One of them locked one door and stood there guarding it, the other locked the other door and stood by that. I then parted the curtain of the cabinet behind, and examined the inside critically; I *know* that it was empty. I then took my position on one side of the cabinet, leaning my arm on the mantel shelf, and could see all the persons in the room, and also my two men who were "holding the fort." The cabinet being as empty as my hat when my head is not in it and guarded, as it was, by the two men at the doors behind it, and my eyes open too—was there any way for any body to get in there? I can say no, with absolute certainty; so can any body else who believes what I so definitely and positively state—the cabinet absolutely empty, my two friends guarding the two doors, the medium all the time outside. At this point she was standing near the center of the circle and about five feet from the front of the cabinet. The well known grum voice of the spirit Black Hawk, from the inside of the empty cabinet was then heard by all, as it was loud and distinct, saying, "How does that suit you, Mr. Weberdee?" I said to the persons in the circle, that I was holding the fort, and I hardly finished the sentence before a tall white-robed female form emerged from the front of the cabinet, went up to the medium when both together moved to the farther end of the room in presence of all the circle and then returned to the cabinet, the spirit entering and leaving the medium standing outside. It was so perfectly unmistakable that the whole circle audibly manifested their satisfaction.

Now that is what I call palpable proof of a materialized form, having every appearance of a living human being; it must have been a being of the other world, for mortals cannot be thus extemporized. I could give further details, but one is as good as a hundred, and perhaps be more easily comprehended. I will make no further comments; draw your own conclusions,—I have stated the facts in the case exactly.

JOHN WETHERBEE.

Boston, Mass.

Some one has said that the Panama Canal will be completed in the time allowed, because M. de Lesseps is "moving heaven and earth" to accomplish that end. M. de Lesseps would get on faster, though, if he would move less heaven and more earth.—*Independent*.

LOVE'S RIGHT WAY.

Ye fair married dames, who so often deplore
That a lover once caught is a lover no more,
Attend to my council, nor blush to be taught
That prudence must cherish what beauty has caught.

The bloom of your cheek, and the glance of your eye,
Your roses and lilies, may make the men sigh;
But roses, and lilies, and sighs pass away,
And passion will die as your beauties decay.

Use the man that you wed like your fav'rite guitar—
Though music in both, they are both apt to jar;
How tuneful and soft from a delicate touch,
Not handled too roughly, nor played on too much!

The sparrow and linnet will feed from your hand,
Grow tame at your kindness, and come at command:
Exert with your husband the same happy skill,
For hearts, like young birds, may be tamed at your will.

Be gay and good humour'd, complying and kind,
Turn the chief of your care from your face to your mind
'Tis thus that a wife may her conquests improve,
And Hymen shall rivet the fetters of Love.

—GARRICK.

WHY I BECAME A SPIRITUALIST.

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CHAPTER VI.

There was one question which always perplexed me, in my reading of the Bible and that was, the indefiniteness of the accounts of heaven, and I might say, also of hell. Heaven it is true, was said to be up, and hell down; but "up" is a very indefinite term. Then the descriptions in the New Testament, (the Old says nothing about heaven) are so vague in many respects,—speaking of streets of gold and gates of pearl to the New Jerusalem, which was to hold all the elect, with many other absurdities, that my mind was greatly confused. The dress and occupation, also, as described, showed such monotony such impracticability, such *absurdity*. I felt that under that regime, I would be a slave and a puppet, without scope or opportunity for the development of my own powers. I would have no part or lot in life except to be a mouthpiece of fulsome praise to God, who had so arranged the destiny of man, that probably more than one-half of the race would be damned to an *eternal hell*,—yet I was expected to stand around His throne and constantly cry "Holy, Holy, art Thou, Lord God of hosts."

Then the general resurrection and judgment were always a puzzle to me, and I would say to myself, "If the departed spirit can get along *without* the body until the general resurrection, why not afterwards; and as this physical body is perishable, what do we want with it." But in consulting with a *learned* Catholic, he endeavored to set me right by saying that "as it was the body that had done the deeds, it was necessary that it should be there to receive the sentence." "But the body is physical, and would be consumed in a literal hell." His answer to this was:

"The bodies of the wicked will be so changed by God that they will not consume, but will withstand the fires of hell through all eternity."

This was anything but comforting, and I thought that if I had been in heaven with such a God, when the angels rebelled, I would have been one of that number; and if there is such

a God, the universe would in all probability have been better off if Lucifer had succeeded in overthrowing Him; for it surely could not have been worse. And when I thought of the many dogmas, not only of the Catholic church, but of Calvinism I shrank within myself and said, "Does an infinite tyrant govern this universe; and is the combined intelligence in it only to be used by Him as does some petty tyrant of earth his slaves or subjects? Can it be possible that the Creator takes pleasure in the suffering of any human being, and that He has created us merely to be used as the freaks of His will may chance to dictate?"

While in this state of mind, and anxiously praying and longing for some light on this all important subject, I received the following communication, through a medium of very limited education, and certainly no knowledge of astronomy or any other of the sciences. It purports to come from Emanuel Swedenborg, and is in itself a most remarkable communication:

"My Friend, and searcher after truth: In communicating with you respecting the destiny of man, I shall endeavor according to the extent of my capacity, and highest perceptions of truth, to give you as correct and definite a view as possible, of the all important subject in question, viz: the location, life, and destiny, of man in the future, and after what you call death.

"The spirit world lies between sixty and one hundred and twenty miles from the terrestrial surface. The whole intermediate aë, including that immediately over the earth, the habitation of mortals, is divided into seven (7) consecutive regions called spheres. The regions next the earth, the primary scene of men's existence, are known as the first, or rudimental sphere: the remaining six may be distinguished as the spiritual spheres. The six spiritual spheres are concentric zones, or circles of exceedingly refined matter - encompassing the earth like belts or girdles, and the distance of each from the other is regulated by fixed laws.

"By this, then, you will understand they are not shapeless chimeras, or mere projections of the mind, but absolute entities, as much so, indeed, as the planets of the solar system, or the globe on which you now reside.

"They have latitudes, longitudes, and atmospheres, of peculiar vitality, whose soft and balmy undulating currents produce the most invigorating effect.

"Their surfaces are diversified with an immense variety of the most picturesque landscapes, with lofty mountain ranges, valleys, rivers, lakes, forests, and the internal correspondences of all the higher phenomena of nature, on your earth. The trees and shrubbery are covered with exquisitely beautiful foliage; and flowers of every color and variety give forth their grateful emanations.

"The physical economy and arrangement of each sphere differs from the other,—new and striking scenes of grandeur being pre-

sented to us in each, increasing in beauty and sublimity as they ascend. Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the elliptic, and move with it, around the ponderable sun, still they are not dependent on that body for either light or heat,—receiving not a perceptible ray from that ponderable source, but receives those dispensations wholly from his internal or spiritual correspondence, being a spiritual sun, concentric with the sun of your earth, from that great luminary whose native brightness and uninterrupted splendor baffle description. We have therefore, no divisions of time, into days, weeks, months, or years, nor alternations of seasons, caused by the earth's annual revolution, those periods being observed only with reference to the affairs of earth. Although we, like you, are progressing constantly toward perfection, our ideas of time, and the seasons, differ widely from yours. With you it is time: with us it is eternity.

"In the terrestrial sphere, a man's thoughts are bounded by time and space, which are limited but with us they are extended in proportion as we get rid of those restrictions, and our perceptions of the truth become more accurate.

"As *order* is a primary object in the spheres, there are, of course, laws for its preservation. Fundamentally, these proceed, through His ministering angels, from the divine Law Giver, who commands the angelic hosts of heaven, and rules the inhabitants of earth, who employs myriads of ministering angels, as the means of intercommunication between their supreme master and His creatures throughout the universe.

"So far as Legislative subordination supplementary to that of supreme legislation is required, the government of the spheres is republican, exercising legislative, judicial, and executive powers; but these functions are not embarrassed by the necessity of codes, indicted or printed, nor by that of physical coercion. The results of these functions are realized in simultaneous and homogeneous opinions, awakened in the minds of the ruling spirits, as truth takes hold of the minds of mathematicians, as they read the same series of demonstrations. And the conclusions in which the chief spirits thus unanimously concert, are by them impressed upon their constituents, who thus impressed, are constitutionally unable to resist the sentiment, which like a magic spell, operates upon their sense of right, and overrules any rebellious passion.

"As in the rudimental sphere, weighing, measurements, or mathematical calculations, when demonstrated, or performed, by competent persons, are rarely disputed; so, in the spheres, those, in the spheres, who are known to be perfectly reliable, because intuitively evident, in moral or legal questions, meet with acquiescence. It follows, therefore, that neither imprisonment nor fetters are requisite for the enforcement of moral or legal restrictions. Moreover, it must be evident, that in

the spheres wisdom, knowledge, rectitude, and conscientiousness, are the real vice-gerants of God,—the higher spirits acting as His media.

"We acknowledge no aristocracy, but that of mind and merit in our intercourse with our brothers of earth.

"When affairs of the greatest importance are to be transacted, we entrust them to a delegation of the most advanced spirits, those who are best acquainted with the affairs of the celestial country, and of that to which they are accredited.

"Our laws are meted out on the scale of exact justice, from whose awards there is no appeal.

"Punishments are but the natural consequences of violated law, being invariably commensurate with the offences, and have reference to the reformation of the offender, as well as to the prevention of future crime.

"The political economy of the spheres has reference only to wealth, which, being unbounded and free as air and light, can of course be appropriated, by each and every member of society, according to his, or her capacity of reception, the supply being always equal to the demand.

"Wealth consists, upon earth, of those objects of human luxury, or tastes, which can only be acquired by means of labor and capital. Other things being equal, the value is generally in proportion to the cost incurred in the production; but in the spheres, such objects existing in profusion, the supply is always equal to the demand, and though no less necessary than the air you breathe, like it, they have no marketable value. There is no one who has occasion to buy, *all* being supplied from the common stock. Hence, it will appear that we have no occasion for gold or silver, which perish in the using, but the currency of moral and intellectual worth, coined in the mint of divine love, and assayed by the standard of purity and truth.

"Our bank, whose charter is eternal, and whose notes are never subject to fluctuation, and always payable on demand, is none other than the *great Bank of Heaven* whose capital stock consists of an infinitude of love, mercy, and benevolence, and of which our Heavenly Father is President and Director, and in which his beloved children, the whole human family, are share-holders.

"With regard to the social condition of the spheres, or constitutions, each is divided into six circles, or societies, in which kindred or congenial spirits are united, and subsist together, agreeably with the law of affinity. And although the members of each society unite as near as may be, on the same plane, agreeing on the most prominent moral and intellectual features, it will be found, on careful analysis, that the varieties of character in each are almost infinite, being as numerous as the persons who compose the circle.

"Each society has teachers from those above and not unfrequently from the higher spheres,

whose province it is, to impart to us, the knowledge acquired from their instructions and experiences, in the different departments of science, and which we in turn, transmit to those below. Thus by receiving, and imparting knowledge, our moral and intellectual faculties are expanded to higher conceptions, and more exalted views of the great Creator whose almighty power is no less displayed in the constitution of spirit worlds, than in that of the countless resplendent orbs of space.

"We do not, as many in the rudimental state imagine, abandon the studies which we commenced on earth, which would presuppose the loss of our reasoning powers, and our consequent inferiority to yourselves; but on the contrary, we go on, progressing in knowledge, and in wisdom, and shall progress throughout the boundless ages of eternity.

"You being chained down to earth, by the law of gravitation, are comparatively limited in your resources for information; but we, having arrived at a higher sphere of thought and action, and having a more extensive field of vision, can soar higher, and farther, into the wonderful workings of that mysterious Being, who, owing to the infinitude of His perfections, must be forever in advance of us, his finite creatures, and to whom of course we can bear no relative proportion.

"Our scientific researches, and investigations, are extended to all that pertains to the phenomena of universal nature, to all the wonders of the heavens, and the earth, and whatever the mind of man is capable of conceiving, all of which exercise our faculties and form a considerable part of our enjoyments.

"The noble and sublime sciences of astronomy, chemistry, and mathematics engage a considerable portion of our attention, and afford us an inexhaustible subject for study and reflection. Nevertheless, there are millions of spirits who are not yet sufficiently advanced, to take any interest in those pursuits for, you will bear in mind, that the spheres are but so many departments of a great *Normal School* for the mental discipline, and development of the race, each of which is reached only by the spiral stages of progression, the earth being the first in the series, and the seventh sphere the last,—the last being preparatory to an entrance into the supernal heavens.

"You will see then, that we have unlimited scope for the prosecution of our studies, and that, whatever knowledge you fail to acquire in the rudimental state, legitimate thereto, you will have to obtain in some of the degrees of the spiritual spheres.

"We are not, for good and wise reasons, which in due time, will be fully explained to you, permitted to reveal *all* our knowledge to those below us, as the consequences of such a procedure would be perilous to the happiness of all, and subversive of order.

"The peculiar connections of parent and child, brother and sister, and all the minor ties of consanguinity, must be forever main-

tained, although there may be an indefinite interruption to the harmonious play of their affinities.

"We have no sectarian, or ecclesiastical feuds, no metaphysical dogmas. We derive much pleasure from the exercise of our talents, in whatever channel they may naturally run.

"Whenever we convene to worship God, in our temples, whose halls and columns beam with inherent, celestial light, our voices are blended together, in songs of praise and adoration, to the Almighty Author of our existence, from whom all our blessings are derived.

"Now, I have endeavored to show you, that we are moral, intellectual, and sensitive beings, instead of being, as many of you suppose, mere shadowy, and unsubstantial entities.

"We are possessed of definite, tangible, and exquisitely symmetrical forms, with well rounded limbs, and yet so light and elastic, that we can glide through the atmosphere with almost electric speed. The forked lightning may flash and the thunders roll, in awful reverberations along the vaults of heaven, and the rain descend in gushing torrents; nevertheless, by the mere act of volition we may stand, unharmed, by your side.

"For your clearer understanding of the *modus operandi* of our intercourse with man, you must remember, that by our transition to the world of spirits, we part with our body only—we lose none of our intelligence by the transfer, but, on the contrary, become more and more developed in our knowledge of, and power over, the forces of nature. And although advanced spirits are much more conversant with the forces operating in nature, than the most intellectually developed man, in the form, still they do not nor can they ever as long as eternity rolls on understand the *hidden sphere of cause*, the operation of the *will*. That is impossible to understand; that is hidden in the center of the great *eternal cause*. Hence, no man can see God and live.

"I have thus given you a general outline of the leading facts connected with the destiny of the race. I have endeavored to show you that man is a progressive being; that he possesses a refined material organization, which, going with him at death, serves him as a media through which he may communicate with the visible world; that under certain conditions, this spiritual organization has the power of reflecting the rays of light, so as to be rendered visible to the natural eye, as are certain gaseous bodies.

"I have attempted to show you, also, that the spirit on entering the spheres, being governed by its affinity takes its position in that circle, for which it is morally, and intellectually adapted. Hence, the first sphere is the abode of all the most undeveloped spirits, and yet their advancement however slow it may be, is nevertheless sure; since upward and onward is the motto emblazoned on the spiritual banner.

"I have endeavored to show you, also, that the spirit is a finite being, like man in the

form, therefore fallible; but as he advances in knowledge he grasps more of the truth and drops more of error.

"I have endeavored to show you, that the spirit world is a counterpart of the natural world, and that we, no less than you, are subject to surrounding conditions, and circumstances; that spirits of congenial minds, and opinions are drawn toward each other, and thus "like attracts like."

"Now, in conclusion I will say I have tried to unfold to you this important truth: If a man die to the external world, yet shall he live again; which I think I have done.

"My Friend, you will yet, in earth life, convince many of these glorious truths; and when you come to lay down the mortal body you will find there is prepared for you by your own earth life career, a *condition* that will far transcend your most sanguine expectations. I go, but will come again.

EMANUEL SWEDENBORG."

After reading carefully the communication, I said, "Now, I have something tangible—now I have something in accordance with natural law, reason and right as between God and his creatures. Now I have something to work for, — to aspire to. There is, then, after all an ultimate destiny for every human soul, worthy of a beneficent God. If I could have had the planning of heaven and its employments I could not have suited myself better." That night I slept soundly, and dreamed of he, to me, new heaven and its glorious unfoldments. In the next chapter will be a communication from Thos. H. Benton, former senator from Missouri.

Washington, D. C.

B. O. J.

SPIRITUALISM.

CHAPTER I.

"Extremes meet." Never was there an aphorism more clearly exemplified than this, in the matter of Spiritualism. One class, — those who have dived deepest into its mysteries, investigating with a sincere intent to fathom its truthfulness, and have come out of the search confirmed in every particular, that it, as a science, is as worthy of being looked into as Astronomy, Pneumatics, or Geology. and, as a solver of the problem that has disturbed the mind of man for ages, viz: "if a man die, shall he live again?" it is of untold value,—such believing beyond the *possibility* of doubt, are ready to sacrifice the approbation of the world, in maintainance of its truth. While on the other hand the many, who have kept themselves in ignorance of its end and aim, standing off, with garments held aside, as though contact with it would defile them, hold it in great scorn—supposing that, to be a Spiritualist, believing in communion between the natural and the spiritual world, is to be weak-minded and credulous—laying the "flattering unction" to their souls that their *unbelief* stamps them as superior in sagacity to the thousands who are able through research, and

consequent expansion of mind, to grasp heretofore hidden things, and read the scroll of God's mighty works, as it is unfolded to them. Men, of more than ordinary intellect and many of vast and scientific minds, see, in the continued advance of man, in the form and the disembodied, to meet upon a plane of recognition, and remembrance of former things (on the part of the latter), nothing more than a gradual revealing of nature's laws, not before understood, because of the darkness of mind consequent upon the lower, or animal nature of man predominating over the spiritual, his eyes "holden" through sensuality and grossness, could see nothing above that plane; but now, the heaven of mind is working rapidly, and man, forsaking the lower chambers of his brain is moving up into the sensorium, where the light, streaming from above, is finding ingress, making plain the long overshadowed truth belonging to the inner life, and unsealing for him the fountains of love and wisdom.

Many ask, "of what use is Spiritualism?" As well ask of what use is light. The materialist, encased in an atmosphere of darkness, believing *this* life to be all that man would ever know, finds through investigation the veil suddenly rent, and a vista of happiness beyond the grave opening up to him. Mothers, who have laid the rigid bodies of their cherished little ones in the silent tomb, and bid, as they supposed, a final farewell to them, are often startled into newness of life upon receiving through the lips of a medium, messages of love, and assurance of continued existence from the dear departed, and thousands, who had no fixed belief in any future condition, are stayed from their wanderings by its revelations, and made to rest in the knowledge of an ever progressive existence of activity and usefulness. It severs the chains of bigotry, breaks the shell of exclusiveness in religion, opening the door for all, for it embraces the world—"and God said, 'Let there be light.'" There are some who think it presumptuous to seek to know anything that the churches do not sanction. There is no law that forbids light God never intended man to travel, mole-like, in the dark he has only to look abroad with searching eye to find, that what seems a mystery is a readable page, traced by the finger of God, himself with no prohibitory warnings against trespassors—his whole domain is free to his children who may gather knowledge that will fall (manna-like), for the asking—he has never said to any, who worked for, and sought light, wait for sanction. "Seek, and ye shall find, knock, and it shall be opened unto you," were the words of Jesus when upon earth, and which evidently referred to the same kind of light seekers now obtain. God's plan of unfoldment in every department of nature, is a warrant of man's capacity to unfold, also into loftier conditions, and assures us that there is nothing any more forbidden in it than is forbidden to the astronomer, who only becomes one, after long and patient studies of the

heavenly bodies. That knowledge of spiritual things is permitted is abundantly proved by the acquisition of it by man without con-dign punishment following; he seeming to be lifted higher, as each new truth dawns upon his illuminated faculties, making clearly manifest to his now thoroughly aroused senses, that all he had needed in the past was the like research, to have secured like results.

MRS. S. E. CALDWELL.

St. Louis, Mo.

CHIRO-PSYCHOMETRY.

BY ROBERT ALLEN CAMPBELL.

VIII.

The first difference noted in hands is that they are *right* and *left* and that they are not (except in the hands of some infants and idiots) counterparts one of the other. It is well known that no two faces are alike, that no single face is so perfectly balanced that one side is an exact duplicate of the other side. It is just as true that no two persons have hands alike, and just as certain that no pair of hands are exact duplicates. The differences to be found in that pair of hands which are most alike are neither few nor doubtful. It requires no expert to detect the variations. Any pair of hands will exhibit marked differences, which will, when pointed out, be readily recognized by anyone of ordinary perception.

Usually the hands differ in size—frequently differing in length and thickness, and in firmness and color. The fingers are often—generally—of different comparative lengths, and exhibit also other divergent peculiarities, which will be readily noticed by anyone who reads and remembers what we shall have to say about fingers further on.

A very slight examination of any pair of hands will show that the principle lines even are not exactly alike in the right and left hands. A careful examination will usually show that no single line in one hand is exactly like its fellow in the other hand.

I have frequently found two persons in whom the right hand of one was almost like the right hand of the other, and whose left hands were much alike; but never a person whose right and left hands were counterparts.

This difference between the hands must be carefully noted, and the extent and meaning of the variation kept constantly in mind while reading the person's peculiarities.

The left hand indexes the person's natural emotions, intellectual peculiarities and physical status.

The right hand points out the direction in which the individual is developing, and the progress made in the modification of the original possibilities into actual character.

The Astral palmist tells us that if the lines are alike fair in both hands, they show that the person resembles the father as to physical form, and is like the mother in mental and moral endowments. The right hand being the clearer and fairer, shows that the individual resembles the father in physique, temper and mind; this resemblance increases as the right hand is fairer and clearer than the left. The left hand exhibiting the fairer lines declares the person to be like the mother physically, mentally and morally, the

more so as the left hand is manifestly clearer than the right.

DIVISIONS OF THE HAND.

The hand, as an index of character, is made up of three essential parts, the palm, the thumb and the fingers. Each part indexes essential foundations in the life and character.

In speaking of the hand or any of its parts—palm, fingers or thumb—up means toward the fingertips, and down towards the wrist. The first phalange of finger or thumb is the one bearing the nails; the second phalange the one below the first, and the third phalange is the one next to the palm. The third phalange of the thumb, also called the Mount of Venus, is the large fleshy cushion forming the "root of the thumb" in the lower part of the palm. The first joint, or knuckle, which when prominent is also called the "logical knot," is the one between the first and second phalanges. The second joint, also known as the "knot of material order," is the one between the second and third phalanges.

The palm indexes the physical peculiarities of strength, endurance, activity and temperament. It is, also, to a great extent, a bulletin of health, past and present; and hence, to some extent, suggests the future in this respect—I say suggests—not predicts. The palm shows the animal appetite and inclinations; the instinctive desires, affinities and repulsions.

As the palm is large, in proportion to the fingers, it shows that the animal propensities dominate over the ideal—the sensuous over the spiritual. As the palm is hard or horny it increases this indication. As the palm is smaller than fair proportion, it shows lack of muscular strength. As it is soft it indexes lack of endurance. As the skin is warm [not hot], dry and delicate, it tells of impressionability.

The thick palm shows muscular weight and strength; the broad palm indexes endurance.

In general terms the lower part of the palm shows the sensuous tendencies; the middle part indexes the brain and nerve power, and the upper part shows the force and character of the emotions. This part of the subject will be fully discussed in subsequent paragraphs.

The ideal palm is fair in size. It is well rounded trim, firmly elastic, clearly and evenly colored, moderately warm and dry. The skin is soft, flexible, smooth, but not glossy. To the touch it is delicate, inviting and clinging. Such a palm shows strength, health, activity, endurance and intelligence.

(To be Continued.)

Let no knowledge satisfy but that which lifts above the world, which weans from the world which makes the world a footstool.—*Spurgeon.*

For Light in the West.

ASSERTIONS NEVER CREATE TRUTHS.

"The very sun that shines to warm you
Declares the Bible is true."—Mrs. N—, M. D.

The sun does not shine to warm us or to warm the earth, or to warm anything; it simply shines because it must do so. Its rays are scattered just as lavishly on "empty space" as upon earths, moons and worlds. We are here because the sun shines. It gives life, heat and light to earth and its productions are a mere matter of necessity. If I accidentally tread upon a spider as it is ready to seize a fly, should the fly feel gratitude to me? We can enjoy the goods nature gives, but

they are not purposely designed for us.

We are brought into being and formed by evolution, in accordance with our environments, and hence we fit in with most of our surroundings. But if we chance to be in the path of fire, flood, cyclone or earthquake, not one of the elements—not one of all the powers in the universe heeds our danger more than if we were a clod or a stone.

Not one fact in all nature—not one incident in the lives of all who have ever lived, declares that the Bible is true or that a God ever existed. Man makes his Gods and Bible, and then makes laws declaring man shall believe in them; but belief not being a matter of will is not controllable. We may compel a man to say he believes, but we cannot force him to do so. Only evidence will do this—and all the evidence of all the ages has proved the Bible to be a man made book, and one that contains more falsehood, more of impossibility, and more of degradation, than any other volume that has come down from ancient crudities. It is so completely outgrown that new meanings must be put into all its principle passages and what cannot be smoothed over is ignored. Practice its precepts only one day and ere night you will be incarcerated in a jail or a lunatic asylum.

Both the Old and the New Testaments are full of dogmatic tyranny inappropriate to the age. The one command of "Doctor Jesus," to bring his enemies before Him and slay them is enough to condemn him as completely as any ever done by the Czar of all the Russians.

Away then with Gods, Bibles and Saviours. Take the world as it is and work for human good and human happiness here and now. For this is the day of our salvation.

ELMINA DRAKE SLENKER

Snowville, Va.

THE TEMPLE OF HUMAN CHARITY.

FROM THE SPHERE OF JOHN WESLEY.

[Lecture delivered in Chicago, June 13 by Mrs. Cora L. V. Richmond; from the Weekly Discourse.]

"Charity suffereth long, and is kind."

"Charity vaunteth not itself, is not puffed up, is not easily provoked, and thinketh no evil."

And Paul said: "And now abideth Faith, Hope and Charity, but chiefest of these is Charity."

Of the multitude who follow after spiritual things, many seem to covet earnestly the best gifts, those who seek for the gift of inspiration, the gift of prophecy, the gift of the working of miracles, the gift of languages, and the interpretation of language. But how many are there who measure the fact, that greater than all these gifts, and beyond all these powers, this divine and perfect light of charity reigns supreme, is the one celestial flower in the garden of Paradise, unto which the soul must turn for its ever living and ever perfect fruits.

But there are those who say: "Have we not all charity?" Latest and divinest as is this gift, it is most searching in its requirement; it is indeed that unto which no soul can attain, in human expression, until every portion of selfishness is eliminated, every form of hatred and striving, and all conditions that are adverse to other human lives. In that divine estate where abide the angels of the highest or-

der, where unto souls are summoned when they have passed through earthly life, and have given the full measure of blessedness and in which the one who addresses you now was permitted to gaze, and of all who passed from human sight, who entered through the gateway of death, as it is called; into the region of light, how many there were who were admitted to the chosen temple where charity abides, you will be enabled to perceive, ere this discourse is finished.

There are those who suppose in mortal life that charity is alms-giving. Christian lands have endowed institutions, and these receive large sums of money to support them; Orphan Asylums, Houses of Refuge, places for the poor and infirm, Blind Asylums, Hospitals for those who are sick, and it is believed that constitutes the measure of charity; but in the definition which we quote, "though I sell all I have and give to the poor, and have not charity, I am nothing," it is so stated; the gift of alms, the mere benevolence or generosity charity, enables you to quell your conscience by giving gold, does not constitute charity, while it is perfectly true, that if there were absolute charity in Christian lands, there would be no paupers, none who would feel themselves orphans, no outcasts, none who were destitute. The sources of these conditions are found, not in the absence of philanthropy, or benevolence but in the absence of that abiding Christian charity, which constitutes the very soul and secret source of all religion.

But the man of the world says, "I do not wish to be charitable to the unworthy, I do not wish to be charitable to the murderer, thief and outlaw; I have no desire to be charitable to the sinful, to those who are violating the laws of the land, whose hands are uplifted against mankind." Then you are perfect, are you; have no faults nor flaws in your own moral nature, no blemishes, which you wish to have overlooked, none indeed which you wish shielded from the eyes of others? "No" you answer, "I am not perfect, I wish to take the blame for my faults, I want no one's charity." Ah! then you are all-sufficient, then you can live in the world, can you, without the association of human sympathy, you believe yourself to be adequate and all-sufficient unto yourself? There will come a time when all this is false, when the mask is torn aside from daily life, the bar of the individual conscience, the life is weighed, when some fault gains possession of you, and you yield to temptation, and know that you are not strong enough to resist it, then if the full measure of human reprobation was visited upon you, if that which you mete out to others, were in turn meted out to you, would you command the respect of your fellowman, would you keep the place and position in society that you now do, would not that fault, if found out and carefully judged as you judge others, would not that in itself, if fully measured, drive you away from the products of your hopes, your aspirations, your social position and even your family; is it not concealment, sometimes, that screens you, while it is lack of concealment that fails to screen the one whom you judge? The finding out of misdoing constitutes the chiefest offense. The malefactor who is brought before the bar of human justice, is the

one whom you condemn, while the secret fault, if it were known, that which lurks in the corners of every human life, that which cannot be exposed because of position, that which according to knowledge, and moral opportunity is more reprehensible. This you do not mention and do not blame.

Nay! the voice and mandate of charity, has a meaning peculiarly its own, it has an existence, which can no more be defined, than the fragrance of the flower, of the subtle bloom of the lily or the rose; like the incense that falls from the charmed chalice of the snowy lily, it has in its divine essence and possession, a gift, greater than the gift of genius, it attests itself and manifests its presence and power. It has no ostentatious covering; it is not something that can be drawn on one like the mantle of earthly splendor; it is not something of which you can boast, nor is it anything that the worldly minded can appreciate or can attain, yet of all the virtues, it is denominated the greatest, of the three graces, the chiefest, and that which constitutes the highest exaltation in the greatest minds, the divinest possession.

"But for the Grace of God, there goes John Bunyan," was said by that man, when he saw a criminal condemned to the felon's cell and to the gallows, Wilberforce, never saw one of these unfortunates, but what there came to his mind and heart, but for some power beyond his own merit, it may have been himself who was there. And the greatest minds, the divinest teachers, the exemplars of mankind, those whom you follow after, with eager footsteps and loving, anxious hearts, are those who censure not their fellows, and view with charity the shortcomings of others. The fault that you most fear in yourself, you are most severe in denouncing in others; that which you feel might be your own temptation is, possibly, the one which you condemn in your brother. For if you are beyond temptation, can you not afford to uplift and strengthen him who is subject to it, can you not afford, instead of sitting in judgment upon him, to be his shield, his arm of strength in overcoming his error? If you can walk upright, do you hesitate to assist the lame man to walk, if you can see with both eyes, truthfully and correctly, the light of day, and the way that you should tread, do you falter in assisting the blind man, or showing the feeble in sight the way; if you are full of the vigor and strength of manhood and womanhood, do you hesitate in aiding the crippled, deformed and imperfect in their pathway? (TO BE CONTINUED.)

BOOK AND OTHER NOTICES.

WEEKLY OR SEMIMONTHLY.

That's the question. We could dish out to our readers pages of letters of encouragement of different kinds from time to time, but why do this? We do not feel at liberty to use private letters and names in a public way for our personal benefit. We receive all such with the kindest feelings of gratitude, while we assure all that we are inspired therefrom to give more and more "LIGHT IN THE WEST." All say they will cheerfully pay more for the paper and some, that they would rather pay two dollars to have it a weekly than one dollar for it, a semi-monthly. Only one person has yet writ-

ten to us opposing it and his reason is that "there is more in it now than I can get read." Some write that they will send on the increased subscription and others that they will subscribe for it a weekly, and send on clubs and the money as soon as they know the price it will be, etc. In answer to all these questions and anticipations, we here announce that LIGHT IN THE WEST will be changed to a

WEEKLY

with the present issue of July 1st., and that it will remain at the low price of ONE DOLLAR PER YEAR to all subscribers who have paid in advance or who may subscribe and pay before the First day of September next. We hope and expect even then to be able to continue at the same price but if not, the price will be raised only to new subscribers who come on our books after that time. It is so much trouble to keep and collect a running account that we are obliged to say that for subscriptions *not paid in advance* there will be due us and we will charge at the rate of *two dollars* per annum for the paper. Those who would prefer it this way can order it so. From the price we charge, Spiritualists may readily see that the paper is largely their own. Surely we are not growing rich off them. Avarice is not the chief corner stone of the structure we are building. There is perhaps no class of papers carrying on their work with a less anticipation of "much gain," than are those devoted to Spiritualism. Now is the time for our friends to work, especially in the congregations that are to assemble in the coming two months at Camp meetings, watering places and other summer resorts.

WARREN CHASE.

A few days ago this well-known veteran in the cause of Spiritualism honored the office of LIGHT IN THE WEST with a visit. His words were encouraging and his presence cheering. In the course of ordinary human life it would seem that his period is nearly spent and yet he thinks correctly, with energy, and speaks with power to the point. He has learned how, when and what to eat and drink so as to preserve his health. He came walking into the office with a bunch of water lilies in his hand. He enjoyed them, while the little girl on the street was made glad by the nickel he had given her for them. His habits of life are simple. He lives near to nature. He says, "I have children, grand children and great grand children, none of whom belong to church, swear, drink or use tobacco; how will that do for a following?" As we looked at the man we thought, "this is what Spiritualism has done for Warren Chase;" then when we heard him tell of the things accomplished in his life work we thought "this is what Warren Chase has done with Spiritualism." He is now writing what he says will be his last book, but we think from all appearances he might be on earth long enough to write several yet,—anyway, we wish he would. In this connection we will mention Mr. Chase's book but recently published by Messrs. Colby and Rich, Boston entitled—

ESSENCE AND SUBSTANCE:

A treatise on organic and inorganic matter: the finite and infinite: transient and eternal life. The author says in Preface,

In presenting this little work to the public, I do not claim any discovery, for I am aware that other speakers and writers

have given to the public in various fragmentary utterances most, if not all, of the views expressed herein; but I do it more to leave my testimony in a permanent form since my lectures, not having been written, and seldom reported, are rarely to be seen in print; and as I am nearly through my earthly pilgrimage, I leave this a legacy of belief to my many friends.

He commences chapter I. with the proposition, "that whatever has one end must necessarily have two, whether measured in space or time, distance or duration. I shall adhere strictly to this as law throughout this treatise." This will at one glance give a good view of the stand point of the writer; and the field over which his mind travels may be comprehended when he says in second chapter, "The universe consists of two distinct ingredients, which I call ESSENCE and SUBSTANCE or MIND and MATTER." It would take a page of print to give this work a fair review and we can not spare the space. Why should we, however review a work of this author. He is known wherever Spiritualism is known. It is enough to say he has written a book on Essence and Substance, which gives in a condensed form his teaching on this subject for a lifetime, and with intense earnestness of purpose, knowing that it is one of his last great talks with mankind in earth-life. The work is 126 pages, good plain print, neatly bound in cloth.

THE ST. LOUIS MAGAZINE.

"A prophet is not without honor save in his own country." So it might be said of our worthy neighbor published by the St. Louis Magazine Co., at 213 N. Eighth St., Alexander De Menil, Editor, T. J. Gilmore, Manager. If we were not jealous and lived in some other city we would call it the cheapest monthly magazine in the world, especially when we would receive the July number now on our table, and commence to take in the good things so neatly prepared in its sixty-two pages. There are many excellent articles, instructive and interesting for summer reading. This July No. commences with, "George Elliot as a Woman" by Julia A. Flisch. "In Search of a Mission" by Helen Luquer. "The Daughter of His Friend" by Esmeralda Boyle. "Topics of To-day" by various writers. "Literary Chats" by the Editor. "Modern Martyrdom" by Fannie Frances. There is a beautiful poem on "The Song of the Swallow" by Dr. N. M. Baskett. Then there are poems and short articles by every body. Send, then, fifteen cents for the July number and you will not rest easy till you send us \$1.75, and get both it and LIGHT IN THE WEST for a year.

MUCCA SCOB,.

or Threads of Prehistoric and Present History Concentrated, by J. M. Kelly, Oak Bar, Cal., is a work of 150 pages, neatly printed and sold at 75 cents. If you tell him it is fiction, he says, "it is built upon truth." If you tell him it is falsehood, he will tell you the little story of the Indian telling the lie for a bottle of whiskey. Then the author goes on with his story. The book ought to be scattered along the sea shore and at all the watering places, and all hunters and fishers should have it and all who have time to lie under a tree these hot days and read; for seriously, the editor who prepares reading matter for readers of LIGHT IN THE WEST has not time. If the author will tell us what kind of a spirit possessed him when he wrote that wonderful book, we will be pleased.

THE MATHEMATICAL GEM

Is a book of new rules and methods in mental or practical Arithmetic by the aid of which computation is accomplished with almost lightning rapidity. All business people have ways of mental calculation that set aside school taught rules, and here is a book with rules for written or mental calculation that makes truly lightning speed.

Understanding the old books or rules aids one all the more in comprehending and adopting this one in use to every day business. It is a very neat little book, worth ten times the money it costs,—75 cents. Address S. C. Danforth, Watson, Atchison Co, Mo.

THE SECOND ANNUAL MEDIUMS' CAMP-MEETING.

Season opens Sunday, August 1st, and closes Tuesday August 31st Rindge, N. H. Speakers engaged for the season are Mrs. Abby N. Burnham, Geo. A. Fuller, Dr. H. B. Storer, N. S. Greenleaf, Dr. James A. Bliss, Mrs. Almon Booth, and others. Lecture or conference meetings held every day during the entire season. Trance, healing and test mediums will be upon the grounds, and can be consulted at any hour. Physical, slate-writing and materializing mediums expected and heartily welcomed by the management. The meetings will be under the charge of Geo. A. Fuller, for many years the popular President of Sunapee Lake Camp-Meeting. The Rindge Medicinal Spring, a cold, bubbling stream of the purest water, acting like magic on the afflicted, is free to all. Grand Opening Day, Sunday, July 4 1886. Grand Celebration, Monday, July 5, 1886.

Committee: { Dr. James A. Bliss.
Sam'l S. Goodwin.
Nelson Woodbury.

TEMPORARY SUSPENSION.

The "N. D. C. Axe and True Key Stone" published at Boston, by Brother James A. Bliss, "temporarily suspends publication during the summer months. It will next appear in September, enlarged to six and if possible, eight pages."

Third Annual Camp-Meeting
OF THE

Lookout Mountain Camp-Meeting Association of Spiritualists

Will be Held on Lookout Mt, near Chattanooga. Tenn.
AUGUST 1st to 30th, 1886.

These camp-grounds are owned by the Association and are admirably located for the purpose in the midst of the Finest Scenery in the States. As a Health Resort this Mountain is Famous! The temperature during the whole summer is cool and pleasant. Ample Hotel Accommodation is provided on the grounds and other parts of the mountain. A Mountain Railroad will convey passengers up the mountain, making frequent trips from Chattanooga, so that all who desire can easily stop at hotels in the city and daily attend the meeting. Two Carriage Roads up the Mountain afford pleasant drives for tourists and others who desire to see the grand scenery along the ascent. From the summit will break forth a kaleidoscopic view, which will almost inspire the beholder that he has become a dweller in the realms of spirit. On the mountain the visitors will find points of interest for many day's excursions. Added to all this, there will be Daily Spiritual Meetings. There have been engaged several noted speakers and mediums for the platform exercises. All mediums are invited, and will be given ample opportunity to hold private seances and receive sitters. REDUCED RAILROAD RATES will be effected from all parts of the United States, giving a reduced return ticket to all who, previous to starting, obtain proper blanks from G. W. Kates, Secretary,

Atlanta, Ga. Address him at an early date previous to the meeting. Address Stoops & Brown, Lookout Mountain, Chattanooga, Tenn. for hotel rates and accommodations. Tenting Space will be Given Free to any who will bring their own tents. For further particulars, address the Secretary.
G. W. KATES SEC'Y
Atlanta, Ga. P. R. ALBERTS, PRES.
Chattanooga, Tenn.

A SUBSTANTIAL GOOD WISH.

EDITOR LIGHT IN THE WEST: Dear Sir,— Please insert the following notice in your columns, to wit: From June first to September first, I will answer all letters of a business character addressed to me free of charge, when accompanied with a receipt from you to them for one years subscription to LIGHT IN THE WEST, dated after May 15 and three stamps. I do this to show my appreciation of your journal and trust that all friends of our cause whom I can assist will take advantage of this offer. Yours Respectfully,

MARY M. MCGINDLEY,
Clairvoyant and Business Medium.
Mandan, Dakota May 6, 1886.

SPECIAL NOTICES.

We invite attention to our Jan. 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

TERMS.

Again we must refer to terms and say that the subscription price will remain until September 1st at One Dollar per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment.—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

WHO WILL HELP US.

We will send LIGHT IN THE WEST, THREE MONTHS to any person who will send us the names and addresses of FIFTY persons who are Spiritualists, so that we may address and mail them sample copies.

THE ROSTRUM.

A. C. COTTON, Editor and Publisher
A fortnightly journal devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity.
The ROSTRUM will be supplied to subscribers at the following rates:
1 year \$1.00—6 months 50 cents.—3 months, 25 cents
All money orders and remittances must be made payable to A. C. COTTON, Vineland, N. J.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1 50 six times \$6 00, 12 times \$10 00, one year \$15 00 payable monthly or quarterly in advance.
Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts in Registered letter.

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Hostetter, Thos. No. 2125 Olive St. St. Louis Mo. Magnetic. Treats diseases with great success, using no medicine.—see advertisement in this paper.

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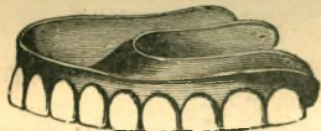
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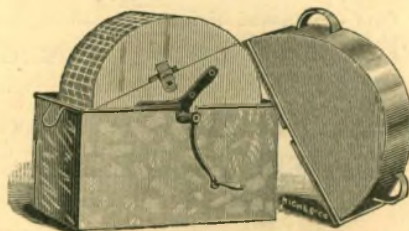
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